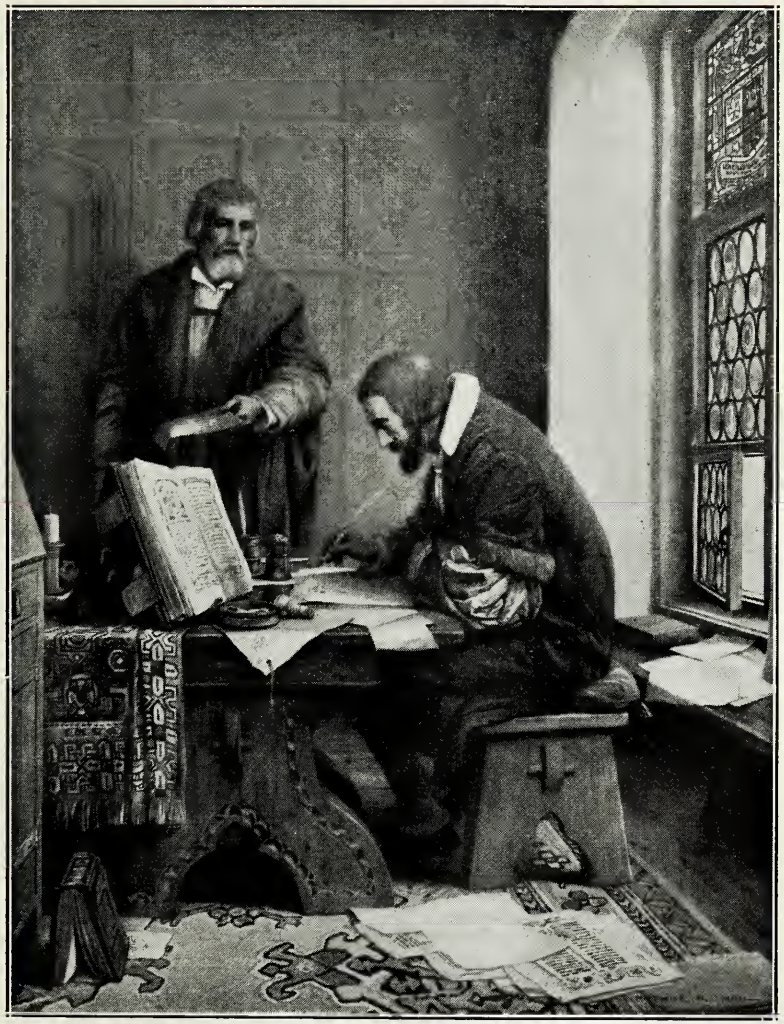
Millennial Star



William Tyndale

Translating the Bible

No. 31, Vol. 102 Thursday, August 1, 1940

POETRY

IF I WERE A VOICE

If I were a Voice—a persuasive Voice—
That could travel the wide world through,
I'd fly on the beams of the morning light
And speak to men with a gentle might,
And tell them to be true.
I'd fly—I'd fly o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the Right—in the blame of the Wrong

If I were a Voice—a consoling Voice—
I'd fly on the wings of air;
The home of Sorrow and Guilt I'd seek
And calm and truthful words I'd speak,
To save them from Despair.
I'd fly—I'd fly o'er the crowded town,
And drop, like the happy sunlight down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a Voice—a controlling Voice—
I'd travel with the Wind;
And whenever I saw the nations torn
By warfare, jealousy or scorn,
Or hatred of their kind,
I'd fly—I'd fly, on the thunder crash,
And into their blinded bosoms flash;
And, all their evil thoughts subdued,
I'd teach them a Christian Brotherhood.

If I were a Voice—an immortal Voice—
I'd speak in the people's ear;
And, whenever they shouted "Liberty,"
Without deserving to be free,
I'd make their error clear.
I'd fly—I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And, making all the earth rejoice—
If I were a Voice—an immortal Voice.

If I were a Voice—a pervading Voice—
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right,
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard—
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

—Charles Mackay.

THOUGHT FOR THE WEEK

Your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty; your exhortation to another to do right, is charity.—Mahomet.

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For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Romans 6: 23

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THIS WEEK'S COVER

WILLIAM TYNDALE lived during the early part of the sixteenth century. He was possessed of a strong desire to present the Bible to his fellowmen in the English tongue. Before he had attained this desire, he was arrested for heresy and eventually put to death by first being strangled and then burnt. Here is an excellent example of the intolerance manifested toward all with Christian motives in those times. See "Tolerance," page 551.

The Goodness of God

By Elder M. Douglas Wood

Former President of the West German Mission

CONDENSED FROM ADDRESS DELIVERED AT GENERAL CONFERENCE, 1940

THERE is in my heart a prayer for thirty thousand members of the Church in Europe who, at this time, without the missionaries and in their greatest trials, need our faith and prayers. I feel grateful for the privilege of labouring among those fine German Saints whom we all learned to love. It was also a privilege to be able to associate with those noble missionaries in the West German Mission. I am sure that these Elders will never forget their many experiences in that country, and also in getting out of it. When times are hard you find that you are not very strong yourself and you learn to rely almost entirely upon the Lord to guide you.

On Friday, the 25th of August, my wife and I were travelling in the company of Elder Joseph Fielding Smith and Sister Smith in Northern Germany, after coming into the country from Denmark. Friday morning we received a telegram from the First Presidency, which was relayed from our office in Frankfurt to Hanover, telling us that we should immediately evacuate Germany. We were told to take our missionaries and go either to Holland or to Denmark. We were then six hours from our Mission headquarters.

I said to Brother Smith: "My wife and I should be in Frankfurt. There are so many things to do. Things are beginning to happen so fast, you see here in Hanover the women are already driving the street cars, and I have never seen so much real excitement. I am afraid we must work fast, and we should be in Frankfurt."

I went to the hotel clerk and told him to get me reservations on the plane to fly to Frankfurt. He looked at me and said: "Those reservations, I am sure, have been gone for some time. Frankfurt is on the main European line and all reservations on that line are reserved two weeks ahead. Now with this Polish trouble I am sure that you could not buy a ticket for any consideration."

I said: "Call them up, anyway. Call the airport. We must have two reservations."

He scratched his head after he called and said, "There are two left."

In an hour and twenty minutes we were in Frankfurt. We flew with the last aeroplane over that line of passenger service. The plane was taken off at Frankfurt and sent to the Polish front. As we flew over that beautiful country we could not but admire the beauty of the scenery of the country below and

we reflected what a wonderful thing the plane was when it carried people so rapidly, and what a shame to destroy property and life with it. At home we immediately sent telegrams to all our Elders telling them to pack their trunks and take them with them that night to Holland. We had called the Dutch Consul for permission to enter Holland again and had received it. We decided on Holland as it was closer to most of our missionaries. We had 85 missionaries scattered from the Danish border on the north to Vienna on the south, which is quite a big territory. Things were getting exciting. The German people couldn't say much, but the feeling of unrest and impending trouble was everywhere present.

Early that morning (Saturday), one of the Elders called us by telephone from the Dutch border. He said: "President Wood, we have been here on the Dutch border for six hours and the Dutch will not let us in. We haven't sixpence between us. What shall we do?" A person cannot leave Germany with any money because there is controlled currency there. The Dutch had given us permission to enter, but things had happened so fast that the Consul in Frankfurt did not know of the new arrangements until we told him. The Dutch remembered the last war and the lack of food in their country, and they were determined to have no foreigners there at all.

I said, "Brother, if you will have faith, I will see that we get some money to you immediately."

We telegraphed money to those Elders, and within five minutes after we had done so the operator called us and said: "We will not be able to take any more money by telegraph; however, I think I can get this last through."

About that time a radio announcement was made by the government, that after Sunday night at midnight, August 27th, the German government would not gurantee anyone his destination on the German railways. I shall never forget our feelings at that time. We had no telegraph nor telephone facilities, and railways were not available to us. We were not able to contact our missionaries, and we knew that most of them would be heading toward Holland. We knew they would arrive there without enough money to buy tickets to Denmark, and we knew that time was against us, with the railroads all being used for troop transportation. If ever we knew that we could do nothing of ourselves we were sure of it then. One of the girls took out our Mission history and read how the missionaries during the last war got out of the country. One of the Elders was not able to get out during the war and a few of our missionaries had to crawl on their hands and knees and make their way out behind the Russian lines. Conditions were so unsettled there. We had seen the treatment of the Jews and we felt that we must do all in our power to see that those missionaries were safe. We also knew that we would be helped.

Then a big football player came into our office, a fine Idaho boy, who weighed over 200 pounds.

I said: "Brother, did you ever carry a message to Garcia?"

He said: "No, I didn't, but I'm willing to try."

I said: "Elder, we have 31 missionaries lost somewhere between here and the Dutch border. It will be your mission to find them and see that they get out."

He set out for the Dutch border with 500 marks and tickets for Denmark and for London. We had heard that a few might be able to get into Holland if they had tickets for London. That was soon changed. After four hours on the train he arrived at Cologne, which is about half way to the Dutch border. We had told him to follow his impressions entirely as we had no idea what towns these 31 Elders would be in. Cologne was not his destination, but he felt impressed to get off the train there. It is a very large station, and was then filled with thousands of people. This Elder stepped into this station and whistled our missionary whistle—"Do What Is Right, Let The Consequence Follow."

Down in one corner of that station was an Elder with an old couple who were also on a mission from America. They heard that call, and made their way safely to the train and were able to get into Holland with tickets for London. These three were stranded there. They couldn't call the office, as no more calls on telephones were accepted, and they had had nothing to eat all day.

At another border station going into Holland this Elder arrived, after picking up missionaries along the way. As he rode along on the train he felt impressed at other stations to get out and whistle our call. At some stations he felt no impression at all, so he did not get out. At the border he found eight missionaries who had been locked in the station all night. They were indeed glad to see the missionary from the office with tickets for Denmark, and money. A border officer stepped up and asked him how much money he had. He told him 500 marks.

He said to the Elder: "Give me that money."

The missionary answered: "I will over my dead body. I was sent here to relieve these missionaries, and I will not give up the money."

Just at that time a man in the other corner of the station was arrested for being a spy. Now a spy on a border is really something important at war-time, and he attracted everybody's attention. The moment the officer turned, the Elders stooped down and made their way out of the station and out to the train. By this time the trains had stopped running regularly. These missionaries got on to unscheduled trains, travelled for fifteen or twenty minutes, and then they would get out at the next station. There they would stand until they felt impressed to get on another train. They had to transfer seventeen times on a route that regularly requires no more than two or three transfers before reaching Denmark.

(Continued on page 557)

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Keep Up Your Correspondence With Your Father In Heaven

IN the name of your spiritual growth, in the name of your future happiness, in the name of your standing before the Lord—keep up your correspondence with your Father in Heaven. Treat Him right! He is pleased when we pray.

Persian history tells of a man who gave his son a year's spending money and provisions. The boy went off and at the end of the year he came for more money. He got it, and went away again. At the end of another year he came again for a new supply. He repeated this the third year, but when he came back this time his father said: "I will give you just enough to last you one week."

He went away, and at the end of the week he returned. Again his father gave him enough to last him just one week. Again he came, and finally said: "Father, why have you changed? At first you gave me enough to last one year; now you give me but enough to last me one week."

The father replied: "When I supplied you with what you wanted for one year, I had a visit from you but once a year. Now I have a visit from you once a week. I love you, my son."

The boy understood. "Father, I will come every morning, and you may give me what I need for the day."

Should we forget our Father in Heaven a single day?

God, my Father, gives me life for longer than a year, and has asked me to call on Him twice a day.

This is to me no painful duty.

"And a commandment I give unto them that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people."—Doctrine and Covenants, Section 68

—DR. GEORGE H. BRIMHALL

The Call Has Gone Forth

By William St. John Yates
Birmingham District

WHEN the Missionaries were called home it became apparent to the Saints in Britain that if the Church was to progress at all in this land, we must try to fill, to some extent, the gap left by our overseas brethren and sisters.

From London and Birmingham brethren have answered the call, and soon two Sisters will be in the field. In February of this year, in the Birmingham District, a Missionary Fund was started and so far it has realised more than sixteen pounds.

Those who contribute receive the same joy as those who are labouring in the field, preaching the Gospel and working in the service of the Lord. Remember, "And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

Thirty determined families of Saints in a branch could keep one missionary in the field, each contributing one shilling a week. Say one game of tennis less, one visit to the cinema less, or some little private luxury forgone—is it a sacrifice? I like the words of Brigham Young when he said he did not regard any service to the Lord as a sacrifice, but a blessing.

When the missionaries were here, some of them told me of incidents which showed how their parents regarded this question. Let one suffice. One Elder, who had a widowed Mother, received the call. He said that he did not like to leave his Mother to struggle alone, but she told him to accept the call, because she would feel well repaid if he returned, having fulfilled an honourable Mission. She supported him by taking in washing, and felt blessed at being able to contribute to the Lord's work.

This work will bring real joy, harmony and unity to all who participate.

The call has gone forth. Where do we stand?

100 YEARS AGO

From the "Star," August, 1840

We preached in Leek on Sunday, and Elder Smith baptized six persons after meeting; and numbers were also baptized in the churches at the Staffordshire Potteries while we were there. We passed through West Bromwick and Birmingham, and found numbers who were anxiously wishing for some of the elders to visit that region and labour among them. We tarried in Ledbury, Herefordshire; we spent about two weeks in visiting the churches through this region, and I am happy to inform you that we have found the Saints universally rejoicing in the truth, and the work progressing on every hand.—Wilford Woodruff

Tolerance

THE following is an extract from a letter written by Brother William Taylor Smith, of the Leeds District, to a friend of his belonging to the Church of which he was a member before accepting the Restored Gospel. It was sent to the "Star" by Brother Herbert Walker, President of the Leeds District.

My dear Kenneth,

As promised over the phone yesterday, I am sending you the literature of that most abominable of all denominations—the "Mormons." Besides the tracts (on which I have scribbled various illegible little annotations) I send my reference book and three small booklets. The book "What Others Say" refutes all those silly anecdotes one hears about "Mormon" immorality. As a matter of fact, the "Mormon" Church teaches continence and chastity more than any other denomination I know. Also, the book on the Pittsburgh Conference is a delightful instance of Gentile intolerance to "Mormonism." Although, compared with the persecution the early Saints had to suffer, it is mere child's play! As for the lectures on the Book of Mormon, I think you will find them very interesting.

I suppose you will be very sceptical towards the Book of Mormon. Most people are on investigating the Church—including myself. However, the more one investigates and studies it the more one is convinced of its veracity.

I spent three months of continual study and prayer before entering the "Mormon" Church and I do know that it is the truth! My dear Kenneth, if I could only pass on to you a millionth part of my conviction you would realise how sincere I am when I say that I do know that I have done the right thing in entering our Church.

I believe that among many of my former apostolic friends I am regarded as a youth who doesn't know his own mind and a —shall I say—recidivist? Merely because I have left one Church to join another! How many times have some of the Apostolics changed? However, please don't misunderstand me. I do not wish to enter into any animadversion of the Apostolic Church. I have a very, very high opinion of you all—and I am grateful for all the things I was taught there and the splendid times I had.

All I ask for is a little toleration. Lord Chesterfield once said, "There is one thing I cannot tolerate, and that is intoleration" or words to that effect. Toleration is one of the greatest achievements of our so-called civilisation. Even the Roman Empire (called heathens and degenerates) practised tolerance.

Our eleventh article of faith is, "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." Some person said

(Continued on page 554)

THURSDAY, AUGUST 1, 1940

EDITORIAL

"Faultmongers"

IT is an old and hackneyed topic. is that of faultfinding, and probably because of its antiquity it has been relegated to a position of minor importance among those evils which must of necessity be removed from us to achieve the supreme idea of the Brotherhood of Man. From time immemorial, man has found fault with his fellowman, and will continue to do so while the weakness of the flesh is upon him, and that "old serpent" Satan is free. When the Millennium is upon us, and the devil is bound, we shall enjoy an unimaginable freedom.

There are several types of faultfinding, however, and it appears that at various time, epidemics of one type or another become rife. From the addresses of the Church Leaders at the General Conference, 1940 (extracts from which have been published in these pages), it is significant, that the type in which some seek to depreciate the integrity of our leaders, is at the moment abroad. We are not immune from it. It is here, even at our doors.

These "faultmongers," that seems a term more applicable, endeavour to assert that men, in whom we have long placed our trust and confidence, and who command the respect of hundreds of reasonable-minded and thinking men and women —in and out of the Church—are false and misled. By means of literature, containing all sorts of obscure facts, resurrected from the dim and distant past, and purporting to be statements of former leaders and authorities, they insinuate that "things are not as they should be." A malignant whisper! The method is antiquated. Our enemies, outside the Church, have been using it for years and the bubble is blown. We are all well acquainted with the idea of taking phrases and lines

which, alone, without what is before or what follows, can give a very wrong impression. Juggling words, is what it has been called.

Sanctimoniously, they quote ancient prophecy; "there shall be false teachers among you." That is true. Let us read on from II Peter, Chapter 2, "but chiefly them that . . . **despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.**" The Israelites found fault with Moses—they were scattered among all nations—Laman and Lemuel continually criticised Nephi—they and their following were indeed cursed—the learned Jews tried to constantly belittle the Saviour—and became a hiss and byword among all nations, and finally, Joseph Smith gave his life at the hands of the men who called him everything but a Prophet of the Lord. It is interesting to read in the history of the Church the dreadful things that came upon the actual assassins of the Prophet.

Another point. Must we expect to understand every line of scripture? More important is it that we should accrue a working knowledge of the Gospel, enabling us to develop ourselves within our own lowly sphere. In so doing we shall have no time to investigate the "mysteries" so-called, which shall be made known to all as and when God desires. Nor must we take upon ourselves at any time, the responsibility of interpreting that which we read to our own satisfaction. Robert Browning once said, in reply to a question from Elizabeth Barrett as to what he meant by a certain line which he had written, "When I wrote that, only God and myself knew what it meant. Now, only God knows."

Our leaders are men of God, chosen by Him to work out His design. Their lives and works demonstrate this fully. "By their fruits ye shall know them." Anyone who declares or insinuates otherwise lies and is a hypocrite, for if they cannot believe in our leaders they cannot believe in the Gospel restored.

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;"—2 Timothy 4: 3, 4

"These are murmurers, complainers, walking after their own lust; and their mouths speaketh great swelling words, having men's persons in admiration, because of advantage."—Jude 16.

TOLERANCE

(Continued from page 551)

that the religion that fostered intolerance needed another Christ to die for it. Why even one of the most sincere Christians of the last hundred years was "guilty" of tergiversation, owing to the dictates of his own conscience.

That man, Cardinal Newman, although I do not agree with his teachings, I admire for his stark sincerity. As you know, John Henry Newman belonged to the Church of England for many years, then became convinced that Roman Catholicism was the truth! So he went into the country, I believe, for three years, and led a very monastic life. After this period of study, he entered the Roman Catholic Church. Naturally, he was very severely criticised for the step he had taken.

I hope you don't think that I am guilty of that common crime of digression in speaking of Newman, as I mentioned him for a specific purpose. I have changed my Church and been criticised for doing so. Newman published his erudite disquisition in support of the step he had taken, I, unfortunately, have not the brains to attempt such a task, but perhaps this missive will serve the purpose. I do wish to make it clear that I have joined the "Mormon" Church because I am convinced of its truthfulness, and I pray that in the difficult days ahead I shall always have this testimony. Since joining our Church I have experienced more joy and happiness than ever before. I realise the full meaning of life much more clearly, and it has given me something to live for which satisfies me more than anything else in the world that I know. Now, my whole life is dedicated to its promulgation and its advancement.

I can assure you, Kenneth, that I had a much easier time at the Apostolic Church. I have now many responsibilities (how I used to loathe them at one time, before entering the Church) and the whole of my time is occupied with the Gospel for which I am ineffably grateful. So you can see, that had I joined for the sake of a new experience, I would very soon have been brought to earth again.

I pray that in spite of our different religious beliefs that we shall still be the best of friends. For myself, I can assure you that if at any time I can do anything for you or be of any service to you, I am always willing. I pray that the Lord will continue to bless you in the work that you are doing and that you may have His sweet spirit throughout the whole of your life.

How will I feel, or you, when called before the judgment seat: If someone shall point to me, or you, and say, "If it had not been for the activities of this man, or this group, I would have received the truth; but I was blinded because they, professing to have the light, DID NOT LIVE IT!

Added Upon

A STORY

By Nephi Anderson

PART THIRD—SECTION I

Ye worlds of light and life, beyond our sphere;
Mysterious country! Let your light appear.
Ye angels, lift the veil, the truth unfold,
And give our seers a glimpse of that bright world;
Tell where ye live, and what is your employ,
Your present blessings, and your future joy.
Say, have you learned the name, and tuned the lyre,
And hymn'd the praise of Him—the great Messiah?
Have love's emotions kindled in your breast,
And hope, enraptured, seized the promised rest?
Or wait ye still the resurrection day,
That higher promise of Millennial sway?
When Saints and angels come to earth again,
And in the flesh with King Messiah reign?
The spirits answered as they soared away—
"We're happy now, but wait a greater day,
When sin and death, and hell, shall conquered be,
And earth, with heaven enjoy the victory."

—Parley P. Pratt

"THEY shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited."—Isaiah 24: 22

THE Lord God created all things "spiritually before they were naturally upon the earth." He created "every plant of the field before it was in the earth, every herb of the field before it grew." Before this "natural" creation "there was not yet flesh upon the earth, neither in the water, neither in the air; . . . but spiritually were they created and made according" to the word of God. In this second or "natural" creation, all things were clothed upon by earthly element, or in other words, the spiritual was materialized so that it became discernible to the natural senses. The spiritual and the natural are, therefore, but different states of the same forms of life. In the natural world there are men, women, beasts of the field, fowls of the air, and vegetation in boundless and varied forms. These exist before the natural is added upon them; they exist after the natural is laid down by the death of the body.

In like manner we find in the spirit world men, women, beasts of the field, fowls of the air, and vegetation in boundless and varied forms. These things are as natural there as in earth-life. They appeal to spirit nature the same as the "natural" prototype appeals to the mortal senses; and this is why we may speak of our earth-known friends who are in the spirit world and of their surroundings in the manner of mortality.

And what a big world it is! Here are nations, tribes, races, and families much larger than in earth-life, and just as varied in all that made them different in mortality. Here, as in all

of God's creations, like assemble, dislike keep apart; "for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own." The righteous in Paradise have no desire to mingle with the wicked in the regions of darkness; therefore they go there only as they may be called to perform some duty.

To the industrious there can be no true pleasure or rest in idleness; therefore, Paradise furnishes employment to all its inhabitants. A world of knowledge is open to them into which they may extend their researches. Thus they may continue in the ever-widening field of learning, finding enough to occupy their time and talents.

An arrival in the spirit world brings with him just what he is when he leaves mortality. The separation of the spiritual part of the soul from the earthly body does not essentially change that spirit. A person takes with him the sum total of the character he has formed up to that time. Mortal death does not make a person better or worse; it simply adds to him one more experience which, no doubt, has a teachable influence on him. At death, no person is perfect, even though he is a Saint, and passes into the Paradise of God. There he must continue the process of eliminating the weaknesses which he did not wholly overcome in earth-life. Death will not destroy the tendency to tell untruths, or change the ungovernable temper to one which is under perfect control. Such transformations are not of instant attainment, but are the result of long, patient endeavour.

As there are gradations of righteousness and intelligences in the spirit world, there must be a vast field of usefulness for preaching the gospel, training the ignorant, and helping the weak. As in the world of mortality, this work is carried on by those who have accepted the gospel and who have conformed their lives to its principles; so in the spirit world, the righteous find pleasant and profitable employment in working for the salvation of souls.

And as they work they must needs talk of the glories of the great plan of salvation, made perfect through the atonement of the Lord Jesus. That which they look forward to most keenly, that about which they talk and sing most fervently is the time when they also shall follow their Saviour through the door of the resurrection which He has opened for them—when their souls shall be perfectly redeemed, and they shall be clothed upon with a body of the heavenly order, a tabernacle incorruptible and immortal with which to go on into the celestial world.

Though the future is most glorious to these people, the past is also bright. The hopes of the future are well grounded on the facts of the past. An ever-present theme is that of Christ's first visit to the spirit world, when, having died on the cross, He brought life and light and immortality to the world of spirits, entering even into the prison house where the dis-

obedient had lain for a long time, and preached the gospel to them.

And among these who gloried both in the past and in the future were Rupert and Henrik. Often they conversed on themes near to their hearts.

(To be continued)

★

THE GOODNESS OF GOD

(Continued from page 548)

We arrived in Denmark early Monday morning with 21 missionaries in our group. That morning we received a telegram from President Murdock saying 14 of our group had arrived in The Hague. We now had only 17 to worry about. About two o'clock that aftenoon we received a telegram fom the football player saying seventeen of them were arriving that night at 7.30.

My dear brothers and sisters, these things I have told you today are true stories of our experiences in getting out of the country.

I am grateful for this opportunity to bear you my testimony. I know that this is the true Church of God, that Jesus is the Christ, and that today Heber J. Grant is a prophet of our Father in heaven. I am happy to have had this opportunity of working in Germany among the German people. I am happy to have had the privilege of being there during those hard times. The Lord stood at our side and never once did we want or were we unable to meet the situation at hand with His help.

We were called to go to Sweden and assist in closing the Mission there. I shall never forget the sights there. We have preached the Gospel in Europe for over 100 years, and this is the first time that all the missionaries have left. We thought that after our experiences in Germany we did not have any more tears left, our hearts were so sorrowful that we thought there was no more room for grief. One does not have to understand a language to understand those things. Those poor Swedish Saints! About 150 of them gathered at the station to say "goodbye" to their missionaries. The wonderful trained chorus developed under the direction of Brother and Sister Larsen sang to the Saints there. They placed garlands of flowers on each missionary's neck and, as the train pulled out, the Saints sang back to them, "God be with You, Till we Meet Again." I just cannot tell you how we all felt.

Those Saints will carry on in Europe. I ask you to please remember them in your prayers at this time. Without missionaries and in their time of greatest trouble, they need our faith and love. May we be generous in our judgments and tolerant toward all God's children.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXII—TOBACCO (continued)

Effects on the Mind. A few attempts have been made to determine just "what happens to the intellectual activities of a student who uses tobacco." Can he reason as well, add as accurately, read as rapidly, operate a machine as safely? Such experiments are difficult to conduct in view of the many factors to be considered, and especially since, as already suggested, habitual smokers are commonly used in the tests. As far as such experiments have gone, their verdict is against tobacco, for it tends to slow down cerebral activity. This field offers opportunity for most interesting observations.

A paragraph from Dr. Schrumph-Pierron bears directly on this subject:

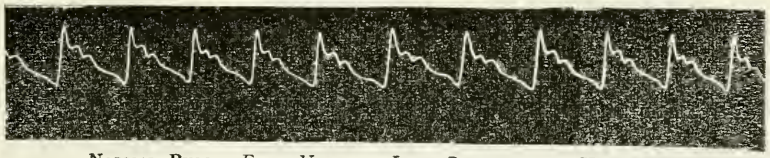
> "It appears from these experiments (on mental efficiency) that smokers who attribute to smoking an increase in their capacity for intellectual and physical work are subjects of autosuggestion; or the increased cerebral circulation from increased heart frequency may seem to produce an increased mental activity."

It may be said, safely, that the use of tobacco decreases mental efficiency. Again, the Word of Wisdom is shown to be correct.

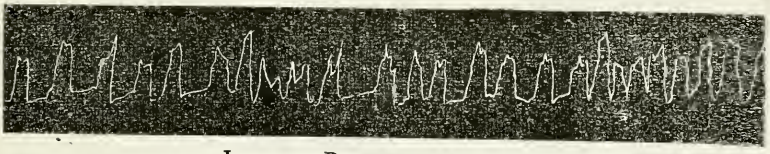
Moral and Social Effects. Large numbers of honourable, industrious, capable people have acquired the tobacco habit. Nevertheless, there are moral aspects to the tobacco problem that cannot well be ignored.

The will of the smoker is unquestionably weakened. He finds it difficult, often impossible, to overcome the habit, once established. Any injury to the will has a moral equivalent. A will too weak to resist the lure of tobacco may at times find itself too weak to resist other evil offerings. Perhaps man can suffer no more serious handicap than the possession of a weak will. There are few more pitiable objects than the youth who, weakened in body and mind by the early and excessive use of tobacco, does not have the necessary power of will, even under kindly leadership, to throw off the habit and save himself for life's more complete happiness.

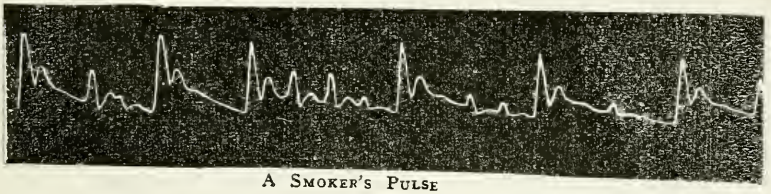
It is commonly observed that the smoker becomes careless of little matters of propriety. The cigar or cigarette stubs are thrown into the ash tray; if they miss the receptacle they are allowed to lie where they fall. One need only to note the burned spots in hotel and apartment carpets or in restaurant table cloths. Burning cigarettes are left carelessly on furniture until they burn through the paint into the wood. Cigarette stubs are flung about in the open, resulting in fire damage running into thousands of pounds annually. The finer sensi-



NORMAL PULSE—EACH VERTICAL LINE REPRESENTS A HEART BEAT



IRREGULAR PULSE OF TOBACCO HEART



A SMOKER'S PULSE

Effect of Tobacco on Heart Action

bilities of man deteriorate clearly as the tobacco habit grows upon him.

A type of selfishness develops with the tobacco habit. The rights of others are ignored. The smoker on the front seat of the bus will unconcernedly blow his smoke into the faces of the people behind him. He growls if he is asked on a train to confine his smoking to the smoking compartment. He fills a public dining-room, and often a private one, with tobacco smoke, with utter indifference to the desires of others to whom the habit may be highly offensive. He buys a shilling's worth of cigarettes and assumes that thereby he is entitled to foul the air wherever he goes. The disregard of others, a moral weakness, is most easily observed among smokers, though they themselves, by their very condition, are unconscious of it.

Perhaps the most impressive evidence of moral deterioration due to the use of tobacco is the established fact that other injurious habits are usually associated with tobaccoism. While it cannot be said that all tobacco users drink alcoholic beverages, it may be safely asserted that few if any persons addicted to the use, especially the large use, of intoxicating liquors, are free from the tobacco habit. Tobacco and liquor are bond brothers. Moreover, the path to the use of opium and related drugs is usually via tobacco and alcohol. Likewise it is beyond controversy that criminals are in the great majority of cases users of tobacco. Liquor, tobacco and crime always form a close association.

(To be continued)

Leeds District Conference

THE conference of the Leeds District commenced on Saturday, July 20th, with a District and Branch Officers' Meeting at which President Anastasiou was present and gave instruction and advice.

Two sessions were held on Sunday. The first commenced at 2.30 p.m. and was conducted by Brother John C. Harrison. Preliminary to the speeches the names of the General and Mission Authorities of the Church were read by the District Clerk for the sustaining vote of those present. The voting was unanimous. Brother John C. Harrison was the first speaker, introducing the theme of the conference, "The Second Coming of Christ." Brother George Laycock, visiting from the Sheffield District spoke next and was followed by Lieutenant Thomas Watkins of the London District and President Herbert Walker of the Leeds District. All developed the theme ably. President Anastasiou was the concluding speaker of the session, and dwelt upon the necessity of living the Gospel fully and paying tithing and fast offerings.

At the close of this session President Anastasiou met with the Priesthood and Sister Anastasiou met with the Relief Society.

The evening session convened at 6.0 p.m. and was conducted by President Herbert Walker. The Bradford Gleaner Chorus rendered "My Testimony." Brother George Laycock was the first speaker and dwelt upon the signs of the times in respect of the Second Coming of the Saviour and recounted the miraculous escape from death of one of our Priesthood from the Nelson Branch, serving on one of H.M. Ships. He was followed by Brother George Pitts who further developed the theme. President George Bailey, visiting from the Sheffield District, continued, giving an inspiring address on the relationship of the Restored Gospel to the Second Advent of Christ. After a vocal solo by President Anastasiou, "In The Garden," Sister Anastasiou addressed the assembly. President Anastasiou was the concluding speaker of the session. He dwelt at some length on the Resurrection, the Millennium and the promise of exaltation to the faithful and obedient.

There were 126 present at the afternoon session and 165 in attendance at the evening session. Many Saints expressed their satisfaction at the day's proceedings and a fine spirit prevailed throughout.

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Correction

THE first paragraph of the Seavacuation Notice in last week's "Star" should have read.

ACCORDING to the Daily papers the Cabinet has decided to "postpone indefinitely" the seavacuation scheme under which children were to have been sent from Britain to the Dominions and the U.S.A.

From the Mission Field

DOINGS IN THE DISTRICTS

Birmingham

On Thursday, July 18th, the Kidderminster M.I.A. went by charabanc to visit the home of the Sisters Burton at Kinlet. Under the direction of Brother Leslie W. Dunn, a Model M.I.A. was presented. Gleaner and mixed choruses sang sacred songs and Brother Robert L. Dunn and Brother Lorenzo P. Dunn rendered a monologue and humorous poem respectively.

Nuneaton Branch held their annual children's treat on July 21st. Tea was provided for the children and each one received a present, after which they all enjoyed games. The affair was under the direction of Brother Clarence Linnett, Sunday School Superintendent, assisted by Brothers William Seckington and John Rowley.

Manchester

A Relief Society was recently organised in the Bury Branch. Sister Edith Olive was sustained President.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8 Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall.
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L. and Y. Station.

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